

# The Earnest Christian

AND

GOLDEN RULE.

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## THE TRUE CHURCH.

BY REV. B. T. ROBERTS.

THERE is a great deal of controversy about THE Church. Different religious organizations assert with warmth, and defend with zeal and ability, their respective claims of constituting exclusively the body of Christ. One bases its pretensions upon its antiquity; another upon the unbroken succession of its ministry in lineal descent from the apostles; and others upon the prominence they give to important truths of the Bible. Those within the pale of the true Church are supposed to be comparatively safe; all that are without, are either left to perish, or allowed to hope in the uncovenanted mercies of God. Which is the true church? The question is one of importance. It has a bearing upon the eternal destiny of souls, and therefore should be investigated in the light of the Scriptures in fairness and candor. Let us examine,

1. THE FOUNDATION UPON WHICH THE CHURCH IS BUILT. Unto Simon Barjona, Jesus said, *Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.* Matt. xvi., 18. Does Jesus say, in these words, that Peter is the rock upon which he will build his church? By many this is taken for granted. Roman Catholic writers lay great stress upon this declaration. They assert, as a maxim, *ubi Petros ibi ecclesia*, "Where Peter is, there is the church." But does the Lord say so? Look at his words. "And I say unto

thee, that thou art Peter," in the original *ὃν εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν*. Two important words in this sentence are Πέτρος—Peter, and πέτρα—petra—the one the name of Peter—the other the foundation of the church. Are these words the same? If they are it is reasonable to suppose that they refer to the same individual. But they are not the same. Πέτρος is a Greek word of the masculine gender, second declension, and means a *piece of rock, a stone*. It was of such a size that it could be handled or thrown. In Homer the warriors are represented as hurling a πέτρον or "stone" at each other.

"With full vigor thrown,  
At Sthenelaus flew the weighty stone  
Which sunk him to the dead."  
"Petroclus lights, impatient for the fight;  
A spear his left, a stone employs his right,  
With all his nerve he drives it at the foe;  
Pointed above, and rough and gross below."

πάντα κινῆσαι πέτρον, "to move every stone" was a proverbial saying among the Greeks.

On the other hand πέτρα—petra, is a feminine noun of the first declension, and means a rock, cliff, or ledge—a mass of live rock. It is the solid frame work of the earth upon which houses are built as on a secure foundation. In Matt. vi., 24 our Saviour says: "the wise man built his house upon a rock," in the original, πέτρα and not πέτρος. The body of our Lord was laid in a sepulchre hewn out of a rock—πέτρα. This word denotes the quarry out of which the stones *οἱ πέτροι, hoi petroi*,

were taken. The meaning then of this greatly disputed passage is evident. We understand the Saviour as saying, "Thou art Peter"—a movable stone—to-day confessing my Divinity, and to-morrow denying me—"and upon this rock"—this cliff that bears unmoved the ocean's fury—the Son of the living God—myself—"will I build my church, and the gates of hell shall not prevail against it." This application of the word πέτρα—rock—to Christ is confirmed by the express declaration of the apostle, I Cor. x. 4, "For they drank of that spiritual Rock which followed them and that Rock—πέτρα—was Christ. But that there may not be a shadow of a doubt, St. Peter himself applies this very word to the Saviour. "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you, therefore, which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock (πέτρα) of offence." I. Peter, ii., 6-8. Christ then is the chief corner-stone. Upon Him rests the edifice. The apostles are called the foundation only in a subordinate sense. Paul himself in figurative language says of Christians that they "are built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone." Eph. ii. 20. "Other foundation can no man lay than that is laid, which is Jesus Christ." I. Cor. iii. 11. Upon Christ, then, the true church is built. He gives form, solidity and harmony to the edifice. Take him away and you have a mass of ruins left, imposing in their solemn grandeur, yet no longer the habitation of God through the Spirit, but full of dead men's bones and all uncleanness. St. Peter was a zealous man, but it will not do to rest our hopes on him, much less on his self-styled successors; St. Paul was a self-denying, indefatigable worker for the spread of Gospel truth, but we may never, as

he himself assures us, build on him as though he were crucified for us; St. John was a loving disciple, but he did not die for our sins. Upon Christ and Christ alone, the Church of God is founded. The holiest, and most successful preachers that ever lived, were at the best, as Paul says of himself and Apollos, only *ministers by whom others believed, even as the Lord gave to every man.*

It is true that Jesus said to Peter, "And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi., 18. But he also gave this authority to all the disciples; saying unto all the apostles "Whatsoever ye shall bind on earth shall be bound in heaven." Matt. xviii., 18. By giving him the keys Jesus gave him power to declare authoritatively the conditions of salvation. "When the Jews made a man a doctor of the Law, they put into his hand the key of the closet in the temple where the sacred books were kept, and also tablets to write upon; signifying by this that they gave him authority to teach and to explain the Scriptures to the people." "To bind" and "to loose" were expressions well understood among the Jews as equivalent to the words "to prohibit and to allow." The apostles were promised such a degree of the Spirit that they should be able to declare with authority the will of God. They were brethren; and we nowhere find that one claimed or exercised any special superiority over the rest. Upon Christ alone then—upon his atonement, his doctrines, and His Spirit is the church founded.

II. OF WHOM THE CHURCH IS COMPOSED. The word translated "church" is, in the original, ἐκκλησία, ekkleesia, from ἐκκαλέω, to call out, to summon forth. The word occurs frequently in the New Testament, and in every place where it is found it is translated church except in the 19th chapter of Acts, where it is three times translated "assembly." It is often called the "church of God"—once the "church of Christ."

1. *The ministers do not constitute the church.* In Acts xv. 22, we read that "it pleased the apostles and elders with the whole church." Then the apostles and elders were not the whole church. In Rev. i. 20, Jesus says "The seven stars are the angels 'or ministers' of the seven churches; and the seven candlesticks are the seven churches." The preachers, then, whether called apostles, bishops or elders are not the church. They should be a part of it, but they are not the church itself. Their voice is not the voice of the church. It may coincide with it, and it may not. If there were ever ministers who might, with any show of propriety assume to act for the church, it was the apostles; and if there ever was a period when such assumption of authority would be appropriate, it would be when Christianity was being planted, and old prejudices were strong, and there were no prior examples for instruction. But when a question of practical godliness comes up in the primitive church—whether the gentile converts should be required to be circumcised or not, THE WHOLE CHURCH was consulted and their decision was regarded as a settlement of the matter. "Judas and Silas, chief men among the brethren," were chosen to accompany the apostles and announce the decision; which they did, "and then exhorted the brethren with many words and confirmed them." Does this countenance the ministerial pretensions so common in our day? Could it be proved that the church is infallible, it does not follow that the Pope is infallible, for neither pope, nor cardinals, nor bishops, nor conferences of preachers are the church, and their decree, is not therefore the decree of the church. They are simply the servants of the church, useful while they keep their place, but worse than useless when, in their pride and arrogance, they lord it over God's heritage.

2. *The true church is composed of those who, through faith in Christ, are saved from sin.* Its members belong to Christ. They are his people. But his people are saved from their sins. Matt. i. 21. If Jesus does not save an assem-

bly or people from their sins, then it is not his church. It is a pretender. It does not belong to him. The true church is holy; not in name merely, but in reality. *Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.* Eph. v. 25-27. This is a picture of the true church drawn by the pen of inspiration. It is sanctified and cleansed. No spots of sin defile it. They have all been washed away. No wrinkles upon its fair brow indicate that the freshness of early experience has gone, and spiritual declension has commenced. "She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Such is the general description of the church given in the word of God.

So in addressing particular churches, the apostles speak of them in the same way, as being composed of those who are saved from sin. The epistle to the Romans Paul inscribes "To all that be in Rome, beloved of God CALLED SAINTS." Rom. i. 7. The words "to be" in our translation have no business there whatever. Neither they nor their equivalent are found in the original. Every one to whom the Gospel is preached is called to be a saint. Titus ii. 11, 12. But the believers at Rome were called saints because they were truly such, and "their faith was spoken of throughout the whole world." The first epistle to the Corinthians is addressed, "Unto the Church of God which is at Corinth, to them which are sanctified in Christ Jesus, called saints." The words to be are again unwarrantably supplied by the translators. We have here (1.) The Church of God. (2.) Paul's description of those of whom it is composed. These are not those who hear the truth preached and who receive the ordinances—but those who ARE SANCTIFIED in Christ Jesus—not who expect to be when they die. These lead such holy lives;—are so unlike the world that they are CALLED SAINTS.



In the second epistle to the Corinthians Paul and Timothy address "the Church of God which is at Corinth, *with ALL THE SAINTS which are in all Achaia.*" The epistle to the Ephesians commences "Paul, an apostle of Jesus Christ, by the will of God, *TO THE SAINTS* which are at Ephesus and *TO THE FAITHFUL* in Christ Jesus." To the Philippians the opening salutation is, "Paul and Timothy, the servants of Jesus Christ, *TO ALL THE SAINTS* in Christ Jesus which are at Philippi, with the bishops and deacons." So the next epistle is addressed "To *THE SAINTS* and faithful brethren in Christ, which are at Colosse." Peter inscribes his first epistle to the "Strangers scattered abroad, elect according to the foreknowledge of God the Father, *THROUGH SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH.*" And his second epistle is addressed "to them that have obtained like precious faith with us through the righteousness of God and our Saviour, Jesus Christ." Why were the churches, as such, commonly addressed as SAINTS, or those WHO ARE SANCTIFIED, if they did not generally sustain this character? Individual exceptions there doubtless were, but the general character of the church was such that they were spoken of, as a body, as possessing a high degree of sanctity.

The word translated "saint" is *ἅγιος*—*hagios*, the same in the original as that translated *holy*. But this is the word by which the members of the church are commonly designated in the New Testament. They are not often called Christians—only three times in the whole course of Scripture—but some sixty-eight times in the New Testament they are called SAINTS or THE HOLY ONES. There must be a reason for this phraseology. Is it not this? The word "Christian," and much more such words as Catholic and Protestant, Methodist and Baptist, may be easily used in a speculative or partisan sense. They are applied to those who give an intellectual assent to certain truths, or who stand identified with religious parties. But the word "saint" or "holy" relates primarily to the individual charac-

ter. It does not so much describe the creed as the state of the heart. It implies personal purity—a life that is hid with Christ in God. It has to do, not merely with the head, but much more with the affections and the will, and the every day life. Of him who bears that name it is expected in heaven and in earth that he will be upright in all his intercourse with his fellow-men, and walk before God in all humility and obedience. To these saints the pure word of God is preached. They are sanctified by the truth. They go where they can hear it. If it is not proclaimed from any accessible pulpit, they return to primitive simplicity, have meetings in their own houses, if need be, where the truth can be spoken faithfully, and the Spirit of God can have free course and be glorified. They obey Christ in his ordinances. They hear his voice and follow him.

Such we believe to be a brief outline of the New Testament view of the Church of God. It is founded on Christ, his atonement, his teaching. It is composed of a people saved, by faith, from the guilt and power of sin. Are these marks found in any company, be they only two or three met together in the name of Jesus? They may be poor and despised. It matters not, God owns them. They are his church. He that walketh among the golden candlesticks is among them. It is enough. Are these Scriptural marks wanting in any body claiming to be the church of God? Are the members generally unregenerated, unsanctified men and women? Do they walk after the flesh? Do they drink and swear and smoke? Or are they proud and covetous—fond of money and fond of display? Are they lovers of pleasure more than lovers of God? Is holiness the exception and ungodliness the rule? Are the proud called happy, and they that work wickedness promoted, while the devout and holy are persecuted? It cannot be a church of God. The organization may be perfect, the minister eloquent and learned, the worship conducted in a costly, faultless style, the edifice imposing, the numbers large, and the con-



tributions sufficiently great to secure the praise of men, but the main thing is wanting. It is defective in a vital point. It may trace its lineage in unbroken descent to the apostles, but if corruption reigns in the lives of its votaries, it is lacking in the essential thing. It may have all the good qualities that the church of Ephesus possessed, but if it has left its first love, Christ pronounces it fallen.\* It may make as high a profession as did the church at Laodicea, but if lukewarmness has supplanted holy fervor, it has lost the favor of God and become an object of loathing to Him.† They are the true successors of the apostles who walk in their footsteps, who imitate their self-denial and their holy examples. They show their faith by their works. That is a Christian church which does the work of Christ—preaches the Gospel to the poor—and without respect of persons, labors to save men from their sins.

Would you know whether you belong to the true church of God? You need not weary yourself with studying the volumes of her standard writers, and poring over the tomes of ecclesiastical controversy; you need not critically investigate the lives of all those who are associated with you in Christian fellowship—EXAMINE YOURSELF. *The kingdom of God is within you.* Do you truly repent of all your sins? Do you with self-loathing rely on Christ as your Saviour, your prophet, priest and king? Do you have victory over temptation, and do you serve God with all lowliness and humility of mind? Are you sanctified through the blood of the Lamb, and are you daily growing in grace? Do not then be troubled about questions of "endless genealogies." Your name is written in heaven; you belong to the church of the first-born. Either find or pray to God to make companions to walk with you in the narrow way. Be faithful unto death and Christ will give you a crown of life. Paul's confidence in view of martyrdom arose, not from his church relations, but from his assurance that

he had a personal salvation. *I have fought a good fight, I have finished my course, I have kept the faith.*

But if, as we fear will be the case with many, you base your hopes upon your being able to maintain a good standing in some orthodox denomination—if sin in any form has dominion over you, you do not belong to the true church of Christ. Your doctrines may be sound, your minister regularly ordained, and the sacraments duly administered, but that, alas, does not save you. The tares will be burned—not because they did not grow in a wheat-field—but because they are tares. Simon of Samaria had Philip the evangelist for his minister, *he believed and was baptized*—in the correct mode whatever it was—but he had neither part nor lot in the true church BECAUSE HIS HEART WAS NOT RIGHT *in the sight of God.* Acts viii. 13-23. So it doubtless is with multitudes. They think that they are in THE CHURCH, and they conclude that they are therefore safe. Beloveds, examine your hearts. The day of trial is at hand. The Judge standeth at the door. Let not denominational zeal be substituted for personal piety. See to it that religious bigotry does not act as an opiate to your conscience, and lull you to sleep when destruction is just before you. *From those who have the form of godliness, but deny the power thereof, turn away* and come to Christ to be created anew to love and good works. Let not churchianity take the place of Christianity. Sacraments, by whomsoever administered, have no inherent power to act upon the soul as medicine does upon the body. They are outward signs of inward grace—the seal of the covenant made between an honest soul and God—and not magic charms to impart salvation independent of the state of mind of him that receives them. *The foundation of God standeth sure, having a seal with this inscription, THE LORD KNOWETH THEM THAT ARE HIS.* And on the reverse the words, LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY.

\* Rev. ii. 2-5. † Rev. iii. 14-18.

## SOCIAL INFLUENCE.

BY REV. R. DONKERSLEY.

"Poor indeed must thou be if around thee  
 Thou no ray of light and joy canst throw,  
 If no silken cord of love hath bound thee  
 To some little world through weal or woe;  
 If no dear eyes thy fond love can brighten;  
 No fond voices answer to thine own;  
 If no brother's sorrow thou canst lighten  
 By daily sympathy and gentle tone."

God has written upon the flowers that sweeten the air; on the breeze that rocks the flowers upon the stem; upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert; upon every penciled shell that sleeps in the caverns of the deep, no less than upon the mighty sun which warms and cheers millions of creatures which love its light, upon all his works—great and small—he has written, "None of us liveth unto himself."

Man's words and deeds are of an imperishable character. Not only are they recorded in the book of Divine remembrance, but modern discoveries of science have established a fact peculiarly calculated to impress creatures of sense, viz: that every word and action produces an abiding impression on the globe we inhabit. The pulsations of the air, we are told, once set in motion, cease not to exist; its waves, raised by each sound or muscular exertion, perambulate the earth's and ocean's surface, and, in less than twenty-four hours every atom of atmosphere takes up the altered movement resulting to it from that sound or action. The air itself is one vast library on whose pages are forever written all that man has ever said or ever whispered. The idea of a human being without influence is preposterous! Why, if you stand still, shut your eyes, and fold your arms, you exert an influence by the position you occupy. A man cannot live without putting forth an influence over others.

"Our many deeds, the thoughts that we  
 have thought,  
 They go out from us thronging every hour;  
 And in them all is folded up a power

That on the earth doth move them to and  
 fro;

And mighty are the marvels they have  
 wrought,

In hearts we know not and may never  
 know."

The human family is a unit. "God hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts, xvii. 26.) Individual influence is felt throughout the family circle; family influence sends forth its pulsations to the remotest corners of the community; the influence of the community is felt over the whole nation; the vibrations of the nation's influence shake the very globe itself. The word or the act of a moment runs along the channel of all time and agitates the ocean of eternity. A kiss from the lips of Mrs. West made her son Benjamin the greatest painter of his day. The "Home School" presided over by Mrs. Susannah Wesley, in Epworth Rectory, sent forth an influence upon the moral world which peopled heaven with millions of sanctified souls; and has started a revival of "pure religion and undefiled" which has been running most gloriously for more than one hundred years, and which gives promise of ever increasing power throughout all future time. How different might have been the character, and, consequently, the influence of that gifted man, Lord Byron, had his early years been spent under the tuition and culture of Susannah Wesley, instead of being left to the care of the feeble-minded, and outrageously passionate Catherine Gordon. What a blessing Byron's brilliant pen might have been to mankind had Mr. Wesley "reared the tender mind, and taught the young idea how to shoot."

The influence of example is a silent power, but it is often potent for good or evil. Influence from this source is operating everywhere. It almost possesses the Divine attribute of omnipresence. It is felt in the family circle, on the play-ground among children and youth, in the social gathering, at the place of business, in the gaieties of life, in social, religious worship, and wher-

ever children and youth, men or women congregate. The late Rev. John Angell James, of Birmingham, Eng., tells us that when he was quite young, the sight of a little room-mate upon his knees, just before reclining upon his bed, influenced him religiously for life. The godly example of his own parents saved a certain young man from taking the final plunge into the vortex of infidelity, when all other means had proved inefficient. There is no person now living who has not felt upon himself the influence of others, for right or for wrong, for good or for bad. There is no person now living who has not, by his example, influenced others.

\* Thou knowest not what argument  
Thy life to thy neighbor's creed has lent;  
All are needed by each one,  
Nothing is fair or good alone."

Distinguished social rank adds greatly to our influence among mankind. The statesman may be a Wibforce or a Carolinian planter. As one or the other of these characters he breaks asunder, or rivets still faster, the chains of human bondage. The military chieftain may be a Washington, a Napoleon, a Wellington, or a Jeff. Davis. The preacher may be a Luther, a Calvin, a Wesley, a Whitefield, a Paley, a Priestly, or a Theodore Parker. The author may be a Baxter or a Voltaire; a Jonathan Edwards or a Thomas Paine; a Doddridge or a Gibbon; a David Hume or a Leigh Richmond; a Eugene Sue or a Thomas Dick. The influence of books upon human character, and upon human destiny, is only less than omnipotent. Examples innumerable might be cited.

"Such souls,

Whose sudden visitations daze the world,  
Vanish like lightning, but they leave behind

A voice that in the distance far away  
Wakens the slumbering ages."

Influence perpetuates itself. "Gather up my influence and bury it with me," exclaimed a youth, whose unforbidden spirit was sinking into the invisible world. Idle request. Had he begged his friends to bind the fierce winds, to

chain the wild waves, to grasp the fierce lightning, to make a path for the sand blast, his wish would have been more feasible, for past influence is unchangeable. "Scratch" says a certain author, "the green sapling, or wantonly twist it in the soil, and the scarred and crooked oak will tell of thee for centuries to come." Another author says, "A man may perpetuate his good or evil on the earth long after himself has passed away. You may at any any time find a man sinning through the effect of the sin of some man of whom he never heard. Did you never mark as you trace down the moving record of the falls and errors of Israel, that when Jereboam was laid in the grave, one man came up who never saw Jeroboam, and yet sins after the sin of Jeroboam; then, generation after generation, men are separated from Jeroboam by a vast lapse of years, and still the record goes on saying, 'He sinned after the sin of Jeroboam who made Israel to sin.' Centuries after the son of Nebat had gone to his grave his sin is cankering the souls of a whole population. But take Paul. He has been away from the world for many ages, yet at this day his deeds and his words are light and brightness to thousands and tens of thousands."

"The smallest bark, on life's tumultuous ocean,

Will leave a track behind for evermore;  
The lightest waves of influence, set in motion,

Extend and widen to the eternal shore;

We should be wary, then, who go before  
A myriad yet to be; and we should take  
Our bearing carefully, where breakers roar  
And fearful tempests gather; one mistake  
May wreck unnumbered barks that follow  
in our wake."

THEORY is more speedily gained than practice; but it comes first, and must always precede practice, but cannot supply its place. The two are distinct, but always appear best when united.

The proud person despises the humble, but the humble restrains his contempt, and changes it to pity.



## HAVE FAITH IN GOD.

BY REV. J. G. TERRILL.

THAT is, put confidence in him. We can have his assistance when we prefer it. Is a reformation needed? Have faith in God. Are there obstacles in the way? If you shall not doubt in your heart they shall obey you. Faith is both *voluntary* and *involuntary*. There are some truths we cannot help but believe; in regard to them faith is involuntary, but it is voluntary when we choose to trust. I may have equal faith in two individuals, but I may choose to trust one and not the other. There the exercise of faith is voluntary. Temptation, circumstances and the unbelief of brethren may tend to make me unbelieving, but it is my privilege to rely upon God, and he will hear me and answer my prayer. How glorious to see a child of the living God take the naked word of God and depend upon it when all else fails!

We should do it because it is by the hand of faith that we receive the blessing of God. Faith is the telegraph wire along which the petition flies to the throne. If faith makes the connection, the answer will come. It certainly, cannot be expressed. Faith honors God; and the darker all appears, the more faith honors him. There is nothing that we can confer that so much honors a man as to put confidence in him. We may array him in the most gorgeous apparel, we may give him the dignity of a king, yet it would honor him more to place confidence in him, if we left him a beggar. Thus we build splendid temples for religious worship, fill the pulpits with the best talent of the country, and make all as attractive as may be, but God will receive more honor from a hovel among the poor where prayer is heard and answered. In this voluntary exercise of faith we shall need sometimes the full strength of our will. Resolve I will not look to circumstances, but to God. The soul that trusts God the most, is blessed the most. He that trusts God in the work of saving souls

will have the most and the greatest victories. I may not be able to work as another, but *I can believe*. Every one is capable of believing. Have faith in God.

## KEEP YOUR VESSEL UNDER THE FOUNTAIN.

BY MRS. E. S. WILLARD.

HERE lies the secret. Keep the vessel under the fountain. If you want it run over full all the time, keep it under the fountain—*pray without ceasing*.

Go set your bowl or pitcher under the trickling spout and go your way, and when you come round again there it is all running over full of pure water! Be thus wise in spiritual things.

Keep the vessel under the fountain if you wish always to abound in the work of the Lord. Keep your vessel under the fountain if you wish to be ready for every good work. Keep your vessel under the fountain if you would be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. Keep your vessel under the fountain if you would comfort yourselves together, and edify one another. Keep your vessel under the fountain if you would know them which labor among you, and are over you in the Lord and admonish you, and esteem them very highly in love for their works' sake. Keep your vessel under the fountain if you would be at peace among yourselves. Keep your vessel under the fountain if you would be able to warn the unruly, comfort the feeble-minded, support the weak, and be patient toward all men. Keep your vessel under the fountain if you would not render evil for evil, but ever follow that which is good both among yourselves and toward all men. Keep your vessel under the fountain if you would rejoice ever more, and in every thing give thanks. Keep your vessel under the fountain if you would abstain from every appearance of evil, and be sanctified wholly, soul, body, and spirit, to the coming of our Lord.

## THE RIGHT USE OF PROPERTY.

BY REV. A. A. PHELPS.

IT WERE vain to attempt an improvement on Wesley's three monetary rules: 1. "*Make all you can.*" 2. "*Save all you can.*" 3. "*Give all you can.*" If these rules were carefully observed, there would be no need of essays, sermons and books on the subject of Christian beneficence. Christians would combine activity, economy, and liberality in such proportions as to prevent their becoming drones, paupers or misers. By their energy and frugality they would *acquire* property, with various degrees of success; but their benevolence would prevent its *accumulation*, to any great extent. No one could ever assail them with the burning rebuke of an apostle: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." They would keep their money in too brisk a circulation to allow it to rust in their coffers. And is not this the true policy for all Christians to adopt? Should they not be the disbursers of their own funds? How much trouble would be saved, and how much more good would be accomplished if they would be their own executors, and distribute with their own hands the money which God claims for the benefit of suffering man! It is no small satisfaction to know that the means which we design for benevolent objects are not diverted from their desired channel. Many a generous-souled man has made great reckoning on subserving the cause of God by a liberal appropriation of his large possessions; but before his plans were consummated, relentless death removed him hence; his property fell into less generous hands, and his life-long purpose was defeated.

We deem it far better and safer, then, that pious money-makers should scatter their means as they pass along. If they neglect to do this, with a view to a grand appropriation at the close of life, they subject themselves to many contingencies. Their property may

take wings and fly away. Sudden death may thwart their designs. Or, while they are securing earthly treasures, they may forfeit the treasures of grace. They may grow *miserly* as they grow rich, so that their *disposition* to give is inversely as their *ability* to give. Such is the "deceitfulness of riches." Ten thousand sad examples illustrate the danger there is of amassing gold at the expense of grace.

But what shall we say of those professing Christians who have an abundance of this world's goods, but contribute but little in life, and nothing at death, to the cause of Jesus Christ? Cases often occur that are absolutely painful to contemplate. When wealthy Christians die, we naturally expect that they have been "devising liberal things" for the interests of God's suffering kingdom, and we look for practical evidence in their last will. How often are we doomed to disappointment! We turn away grieved—shocked—surprised—confounded, on finding that the accumulated property of a life-time has been bequeathed to their children, or even to more distant relatives, while the cause of God is put off with a paltry pittance, and sometimes entirely forgotten! Who can account for this strange procedure? Christians, forgetful of Christianity! Their money all made over to those who will probably be cursed by it, and withheld from those who would certainly be benefited by it! We protest against the whole transaction, as unworthy the friends of a crucified Redeemer. What is Christianity but a system of boundless benevolence? Shall wretched sinners be lifted out of the ruinous pit, washed in the gushing blood of the atonement, made partakers of the divine nature, and treated by the Lord of all as the acknowledged heirs of a coming kingdom and a fadeless crown? and yet shall they suffer that cause, which, by its boundless blessings, has laid them under everlasting obligations, to shiver in the cold, and go elsewhere for true sympathizing supporters, while their own benefactions are lavished upon those who either do not need them or

do not deserve them? Christians have no *right* to make such a disposition of their property. God has the first claim upon all their possessions. Let that claim be cheerfully met. Let the *by-standing world* have the benefit of knowing that in life, so in death, "the kingdom of God and his righteousness" are first in the thoughts, affections, and appropriations of the true disciples of Jesus.

Do these remarks apply to any of our readers? Dear brethren, give us a candid hearing. Do not reject the truth because of its unpalatableness. Welcome the light, however humble the source from which it emanates. This subject appeals to your heart with burning force. High and awful considerations urge you to decisions that shall honor God, and promote the interests of blood-bought souls. Consider this subject.

1. *As affecting yourselves.* You are God's stewards. The property you hold is a talent committed to your care for a noble end. You are held accountable for its appropriate use. A want of fidelity at this point may turn the scale of destiny in the world to come. Therefore "make to yourselves friends of the mammon of unrighteousness;" let your money be so applied as to speed on the angel of mercy and secure the salvation of souls, who will greet you with smiles on the shining shores of immortality; for if you are not faithful in using the perishable riches of earth, "who will commit to your trust the true riches" of heaven?

2. *As affecting your children.* Many overstrain the apostolic injunction that every man should "provide for those of his own house." Can you suppose that this gives you full license to devote all your time and energies to the accumulation of property, and then leave it all for the unrestrained use of your children? The apostle never meant it, and God will never sanction it. If you venture the experiment, you will probably repeat the sad work of thousands before you, namely, *ruin your children for both worlds!* Give them a few hundred dollars each, as they start out

in the journey of business life, and you will encourage them to energetic effort in their own behalf. As a consequence, their *manhood* is developed, and they are something more in society than drones and dead-heads. In grappling with the difficulties of comparative poverty, they have acquired certain elements of character that are worth a thousand fortunes! But load them down with cash while you live, and leave them a legacy of thousands when you die, and you pamper their pride, foster their indolence, and make them as dependent upon their money as the vine is upon the oak to which it clings for support.

3. *As affecting the cause of God.* How Zion languishes for the want of a more hearty co-operation of her professed friends! How loud the call for a more complete consecration of heart and intellect and body to the blessed cause of evangelism! We need men who are converted all over and all through—head, heart and pocket. Have *you* got this stamp of salvation? How wide, then, the field of usefulness that stretches out before you! If God has entrusted you with *means*, it is on purpose that you may work out some glorious *results*. Gaze on the whitened harvest-fields! What an amount of suffering to be alleviated! How much ignorance to be removed! How many mission-schools ought to be established! How many free church edifices are demanded in every part of the land! What promising doors are being opened for the elevation of millions of our sable brethren, whose chains are now falling off forever! O there is a world of work to be done! Many fishes can be saved only by a silver hook, cast out on the right side of the ship. Will you embark in this godlike enterprise, and use your money as a mighty lever for uplifting the fallen race? What you do must be done quickly. Heaven speed your course.

Pekin, N. Y.

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If we live in the Spirit, let us also walk in the Spirit.



## WESLEY ON SANCTIFICATION,— Preaching and Professing it.

BY REV. WM. COOLEY.

MR. WESLEY thought in the early part of his ministry that sanctification should be preached sparingly, but after the great revival in London his mind changed on this subject, and we give his mature views. He wrote to Miss Pywell, "One part of your work is to stir up all who have believed, to go on to perfection, and every moment to expect full salvation which is received by simple faith. I am persuaded your being where you are will be for good. Speak to all about you and spare not." Vol vii. p. 36.

"But I wish when opportunity serves you would encourage him to preach Christian perfection constantly, strongly and explicitly." Vol. vii., p. 181.

"And one means of retaining the pure love of God is exhorting others to press earnestly after it. When you meet on a Sunday morning, I doubt not but this will be the chief matter both of your prayers and conversation. You may then expect to be more and more abundantly endued with power from on high; witnessing that he is faithful and just both to forgive us our sins, and to cleanse us from all unrighteousness." Vol. vii., p. 174.

"I hope he is not ashamed to preach full salvation receivable now by faith." Vol. vii., p. 55.

"When Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God." Vol. vi., p. 761.

"If I were convinced that none in England had attained what has been so clearly and strongly preached by such a number of preachers, in so many places, and for so long a time, I should be clearly convinced that we had all mistaken the meaning of those Scriptures; and therefore for the time to come I must teach that sin must remain till death." Vol vi., p. 507.

"Strongly and explicitly exhort all believers to go on to perfection." Vol. v., p. 232.

"I find almost all our preachers have done with Christian perfection. They say, they believe it, but they never preach it, or not once in a quarter." Vol. vi., p. 673.

"But of all preaching, what is usually called Gospel preaching is the most useless, if not the most mischievous; a dull, yea, or lively harangue on the sufferings of Christ or salvation by faith, without strongly inculcating holiness. I see more and more that this tends to drive holiness out of the world." Vol. vi., p. 674.

"At this conference it will be determined whether all our preachers or none shall continually insist upon Christian perfection." Vol. vii., p. 61.

"I am glad Richard Taylor is of use. He will be more and more so if he continues simple of heart, and speaks explicitly of full redemption, and exhorts believers to accept it now." Vol. vii., p. 62.

"He is a cool, thinking man, but does he preach Christian perfection clearly and explicitly?" Vol. vii., p. 43.

"I am glad Bro. Q. has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this, chiefly he appeared to have raised us up." Vol. vii. p. 154.

"I doubt not we are not explicit enough in speaking on full sanctification either in public or private." Vol. vii. p. 81.

"Therefore all our preachers should make a point of preaching perfection to believers, constantly, strongly and explicitly." Vol. vi., p. 529.

*Professing it.* Mr. Wesley says, "It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly exhort all the believers you meet with to follow after full salvation." Vol. vii. p. 13.

"One reason why those who are saved from sin should freely declare it to believers is, because nothing is a stronger incitement to them to seek

after the same blessing." Vol. vii. p. 50.

"Undoubtedly it would be a cross to declare what God has done for your soul; nay, and afterwards, Satan would accuse you on the account, telling you you did it out of pride. Yea, and some of your sisters would blame you, and perhaps put the same construction upon it. Nevertheless, if you do it with a single eye, it will be well-pleasing to God." Vol. vii., p. 103.

"I buried the remains of Joseph Norbury, a faithful witness of Jesus Christ. For about three years he has humbly and boldly testified that God had saved him from all sin." Vol. iv. p. 165.

"Encourage those in M., who enjoy it, to speak explicitly what they do experience." Vol. vii., p. 195.

"Dear Zachary,—Wherever you are, be ready to acknowledge what God has done for your soul; and earnestly exhort all the believers to expect full salvation." Vol. vii., p. 154.

"I talked largely with several of them who believe they are saved from sin, and found no cause to disbelieve them; and I met with many more in these parts who witness the same confession." Vol. iv., p. 302.

"The truth is, one of the society, after having left it behaved extremely ill; but none who *professed* to love God with all their heart have done anything contrary to that *profession*." Vol. iv., p. 390.

"We had afterwards a love-feast, at which a flame was soon kindled; which was greatly increased while Mr. Gundy related the manner how God perfected him in love; a testimony which is always attended with a peculiar blessing." Vol. iv., p. 458.

"Men do not light a candle to put it under a bushel; much less does the all-wise God. He does not raise such a monument of his power and love to hide it from all mankind. Rather, he intends it as a general blessing to those who are simple of heart. He designs thereby, not barely the happiness of that individual person; but the animating and encouraging others to follow after the same blessing. His will is, that many shall see it and rejoice, and

put their trust in the Lord. Nor does anything under heaven more quicken the desires of those who are justified, than to converse with those whom they believe to have experienced a still higher salvation. This places that salvation full in their view, and increases their hunger and thirst after it; an advantage which must have been entirely lost, had the person so saved buried himself in silence." Vol. iv., p. 502.

### MINISTERIAL FIDELITY.

*A minister should maintain unbending fidelity in the enforcement of practical godliness and pure moral discipline.* And here he will probably find his greatest difficulty. We grudge no man either the native or the acquired indifference that can hold him in perfect stoicism under the awful considerations of an ordination hour: and who, we ask, can dismiss such considerations from his mind after he has entered upon his great and solemn work? To whom do they not recur with an increased momentum whenever he waits with breathless attention and quivering nerve to hear the announcement of his new and untried field of toil at the close of the conference? Whose heart is not burdened with their ponderous weight as often as he ascends the pulpit to bear his message to the people, or learns the delinquency of any he is appointed to serve? He who suffers himself to be put in charge takes upon him obligations which it is vain to dream of cancelling by pleading the unfaithfulness of others, or the dread of approaching trouble. The fact is, he is pledged to do a certain work, to watch over the flock of Christ, and, as in him lies, to see that no harm befall any soul thereof. Nor will it palliate his guilt to say he does not notice certain delinquencies. As a watchman, his eye must be open to the approach of all dangers; whether they creep into the Church with the subtlety and stillness of the serpent, or come with the formidable roar of the lion. They bring the malaria of death either in the gnash of the tiger or the

sting of the adder. What will it avail a man in the day of judgment to say, he was too much occupied with important things to turn his attention to such trifles as gold and pearls, and costly array? Those under his care might have been ready enough to avoid scandalous sins while they were under the fatal tyranny of fashion: and this may be the reason why a time-serving minister can thunder against the former and be silent upon the latter. It is a small thing to deal promptly with swearers, Sabbath breakers, and drunkards. But where are those who will faithfully reprove worldliness, pride, neglect of secret and family prayers, social meetings, and the public worship of God? Who inquires everywhere, "Do you have family prayer?" Alas, it still remains a truth, "We blush to contradict the devil, and let people go quietly to hell rather than offend them." We are too ignorant of the walk of our members for want of close searching; and a faithful administrator too often learns that some have been delinquent for years, while his predecessor professes to have had no knowledge of it. But sure we are all charged to know these things by the authorities of the Church, by Him who called us to the holy work of the ministry, and by the solemn promises we have made in audience of earth and heaven. Oh how many broken vows are recorded against us! Some live in neglect of prayer, and others are constantly decorated with gold and costly array, without so much as an intimation from us, by way of reproof or reading the rules, that they are wanting in that "holiness without which no man shall see the Lord." Who warns unmarried members against being unequally yoked together with unbelievers? Nay, who is not ready to join them without the least excuse. "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is?" We may put these com-

bustible materials into the same walls with the gold and precious stones, but the day of burning will make such devastation as shall utterly mock our forbidden and hapless toil, and blast forever our fancied prospects of ministerial reward. With what uncompromising fidelity, then, should we guard the interests and purity of the Church; submitting to all hardships, oppositions, and crosses, without weariness, in maintaining that healthful moral discipline "which shall leave no room for viciousness of life." We urge no one to rashness of spirit or imprudence of manner. If he feels the worth of souls and the importance of his work, he will do it in the best way he can. But let none excuse their neglect by urging the ill-timed zeal of others. It will be as fatal to let souls drop into hell asleep as to drive them there by vexation. If, then, there is any truth in the Bible, any reality in our call, any solemnity in the charge committed to us, any fearfulness in the responsibility resting upon us, any honesty in our profession, or any sacredness in our vows, let us collect our message free from the admixture of earthly poison; and then let us declare the word faithfully, touching doctrine, experience, and practice. Let us be diligent to know the religious state of the entire membership; and having learned it, let us "know no man after the flesh; let us leave no exempt case; but apply ourselves by instruction, exhortation, entreaty, reproof, or excision, as the case may require, that we may finally "present every man perfect in Christ Jesus," and be able "to give up our account with joy and not with grief." The awful hour makes haste, in which He who called us will fix on us his eyes of flame, and bring us to an ordeal from whose scrutiny no delinquent can ever escape uncondemned. O what will human applause avail us then! How empty all earthly pageantry and honor! How dreadful to listen to the record of a negligent ministry, called up at the judgment, when all time for repentance and reformation is for ever fled and gone! *Rebuke, exhort with all long-suffering and doctrine.*



## HUNGERING FOR RIGHTEOUSNESS.

BY WM. MC.KEARNIN.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. v., 6.

WHEN the blessed Jesus was on earth and tried to impress the minds of his hearers he generally used figures with which they were familiar. There is hardly any one who has not at some time realized the gnawings of hunger and the anxious impatience of awful thirst. It never was brought to my mind with such force as it has been the three years during which I have been a soldier. I have often experienced both these awful feelings. Often in the heat and drought of last summer, while forced to drink the swamp water of the Chickahominy, the stagnant odor of which was so foul that I was obliged to hold my nose, with what force this assertion of the blessed Saviour was brought to my mind. How, I thought, if those who are seeking the blessing of holiness had this ardent, this anxious longing for it that the man choking with thirst has for water, they would soon be brought into its enjoyment. How long would you suffer for drink, with the most delicious water before you and the cup in your hand, with full and free access to the fountain? Dearly beloved, the reason in general why we are so particular about our spiritual food and drink is because we are not hungry and thirsty. If we had this hungering and thirsting we would not have any way marked out for the Lord to bless us, neither would we want the fancy kind of a blessing, one that our neighbors would not ridicule, but we would be willing to have the Lord slake our thirst, even if we were called the filth and off-scouring of all things for drinking at his hand. May God beget in us such a hungering and thirsting after righteousness that we may get over being so particular. If any should read these lines who may be seeking pardon of sin, if you would be blessed you must hunger and thirst after God. Here is the fountain of life, here is the festive board spread with plenty, all that

is lacking is on your part, an appetite to partake, and the promise is, you shall be filled. The fullness of a satisfied heart, a clear conscience of forgiveness of sins and peace with God is far more satisfying than to be filled with earthly bread. Believe me for I have experienced both. The Psalmist says, "The Lord has put gladness in my heart more than" those felt who survived a seven years famine, "when their corn or their wine increased." But the happiness of those who are filled with God cannot be described. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive of the glory of the blessing of the fullness of this salvation that God hath in store for them that love, obey and seek him. May God make each of us more earnest in this direction.

*Co. E, 8th N. Y. H. A.*

## THE LOVE OF JESUS.

BY MISS D. F. EASTON.

His love is shed abroad in my heart. Well do I remember when he showed me his bleeding hands and side, and came so near on the cross saying, "all of this have I suffered for thee; overcome the world as I have overcome for thee." I saw his love so great that he had even laid down his life that I might have eternal life. Then I could say with all my heart,

"Lo! glad I come; and thou, blest Lamb, shalt take me to thee as I am;  
Nothing but sin have I to give,—  
Nothing but love shall I receive.

I often look upon this world with all its vanities and evils and wonder that I should ever have become so much attached to it; but there was an outward attraction about it and I found it in my nature to be overcome by its charms, forgetting that we are not to expect true happiness here, but were placed here to prepare for it hereafter. The way to Heaven is a way of faith, now I can see why I clung to this world so long: because in coming out from it I must deny myself, live and walk after the Spirit,

not minding the things of the flesh, but rather striving for heavenly treasure.

Jesus takes up all the room  
In my believing heart.

Oh, His boundless love! who can fathom? I weep tears of joy while I realize his love to me. My work is not completed and I feel at times as though it had scarcely commenced. I can see the fields white already to harvest; but the laborers (who are willing to lay down their lives for Christ and his cause) are few. The Bible says, "If we suffer as Christians let us not be ashamed." My life has been one of suffering, but, praise Jesus, I have the glory in my soul, yes, all the way along it is glory.

"Let the winds blow high or low,  
'Tis a pleasant sail to Canaan."

If I can only remain in the old ship while the winds are tossing it about on the deep waters and the waves beat high and dash against it, it is all I ask, for then I shall prove his grace sufficient, and I shall know there is nothing that shall separate me from the love of Christ, neither things present nor things to come. There are many spirits in the world, we must try them faithfully if we would know what one to follow, for we may be easily deceived, so many anti-Christians and false prophets are gone out. They will, as angels of light deceive us, unless we are on the watch, willing to enter heaven by the door, and not seeking to climb up some other way. These are they who will come to the door with so many good works, not for Jesus' sake, and will knock and not being admitted, will begin to say, "have not I fed the hungry, clothed the naked, cast out devils, prophesied, and done many wonderful works in thy name?" Then Christ will say, "depart, I never knew you." If we are willing to be deceived we shall be. But for one, I have chosen to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season.

## FREELY FORGIVEN.

BY L. F. BOWEN.

ABOUT four months ago, I was made to see that I was going down the broad road to destruction. My eyes were opened to the fact that I was a great sinner. I began to enquire what I could do to be saved. I came before Christ in an humble sense of my unworthiness, acknowledging my manifold transgressions against his righteous laws. I thought for a time my sins were forgiven, but I did not find that peace I wanted to enjoy, and by reading an article in the Feb. No. (page 46) of the Earnest Christian I became satisfied I needed something to assure me that I was really converted, and a deeper conviction followed. The Lord worked in me a hearty repentance and I know I have obtained forgiveness at his hands who is ever ready to receive the humble and penitent sinner. Glory be to his name, I find there is power in Jesus' blood to wash our sins away. And oh, that he will continue to revive his work in my heart, and to give to me the constant assistance of his Holy Spirit, so that as I grow in age I may grow in grace and in the knowledge of our Lord and Saviour! Oh that more would turn to Christ before it is too late! I do not believe we can serve the devil till we are about to die and then cheat him out of our souls very easily, for it is during our lives that the Lord requires our service. As for my part I have given myself up entirely to God; and I know he has blessed me. But I fear a great many of us who profess to be Christians do not serve the Lord faithfully enough. It is a great undertaking to be a child of God. I think we should be on our guard all the time against sin. I find the nearer I live to God the better I enjoy myself. I am determined, God being my help and strength, to run the race through to the end, in such a way and manner that I may win the prize and dwell with Christ in Heaven.

Springville, N. Y.

In everything give thanks.

## SAVED IN THE ARMY.

BY ISAAC C. CATLETT.

ON THE night of the 27th of February, 1864, God, for Christ's sake, spoke my sins all forgiven. I was at the altar in the old Methodist church at Little Rock, Ark., and while the united petitions of God's people were going up in behalf of the mourners, these words were deeply and powerfully impressed on my mind, "Son be of good cheer, thy sins are all forgiven thee." I strove bitterly against them at first; I thought they were not what I wanted. But at length I was compelled to yield and take God at his word and claim Christ as my Saviour. Then, oh, what inexpressible joy—"joy unspeakable and full of glory." I felt that I was a new creature in Christ Jesus. While in this state I enjoyed many precious seasons, yet I had many trials and temptations so common to camp-life, but I was determined, if possible, to prove false the repeated assertion that we could not live religion in the army, and to-day I thank God I can testify that there is a Divine reality in the religion of Jesus Christ, and that we as soldiers of our beloved country, can enjoy it in the army. Even on the battle field I have felt that God was with me and sustained me by his grace. I bless God for religion that we can enjoy in the army.

A short time after my conversion I was led to believe that there were higher attainments for me in the divine life, yet I did not fully understand what was my duty. But I saw that without holiness no man could see God; and I saw that it was the will of God, even my sanctification. In this the "Earnest Christian" has been a great help to me, in bringing me into the light and liberty of the Gospel. I read "Wesley on Sanctification" in the different numbers, also the experience of others, which gave me great light on the subject, besides this I conversed with others that professed to enjoy the blessing of perfect love. I found it comes by faith in Christ, a momentary faith, an in-

stantaneous act of faith, the same as justification, yet I did not obtain the blessing from the very fact that I had not made the necessary consecration. But at length on the 12th of January, 1865, while conversing with Bro. A. W. Wright, on the subject, I was enabled to see that all was upon the altar, and we fell upon our knees to ask God for the blessing. And we realized that

"Heaven came down our souls to greet,  
While glory crowned the mercy seat."

Then in the language of the poet I felt

"The opening heavens around me shine,  
With beams of sacred bliss;  
While Jesus showed his mercy mine,  
And whispered I was his."

That night I went to church and there I testified that the blood of Jesus Christ cleanseth from all sin. This I still continue to testify in private, in public, in writing to my friends, and to-day I feel the sanctifying fire of love burning on the main altar of my heart, and I am still trying to hold up the Bible standard of religion in all its purity. Would to God that more of our ministers could see the need of this. Thank God, some of them do dare to proclaim the Gospel in its fullness from the pulpit! The work is taking a deep hold in the army. I know many that profess it and live it too every day, while others are seeking to be cleansed from all unrighteousness. Among such I have been trying to circulate the "Earnest Christian."

For two years before we left Little Rock we had no Chaplain, and the few who felt disposed to stand by the cross met with much opposition, even among professing Christians. But after we left Little Rock a private in my company (Co. E.) was commissioned as Chaplain, and he went ahead and organized an "Earnest Christian Band" in the Regiment, resolved to unfurl the banner of Christ, regardless of opposition, relying on Him that is for us, who is more than all they who are against us. Since we have been at this place, we have been holding a series of meetings, and the Lord has been with us in mighty



power and has blessed our efforts abundantly. Many have bowed meekly at the foot of the cross, asking what must they do to be saved, and every night we hear the shouts of new-born souls. Our little band now numbers over a hundred, and the work is spreading from regiment to regiment with like results; sinners are being convicted, mourners converted, and believers sanctified. I see nothing to hinder the 13th Army Corps from becoming one grand camp-meeting. Pray for the soldiers of the cross now in the army of our country.

*27th Iowa Reg't. Navy Cove, Ala.*

### DEAD PROFESSORS.

BY WILLIAM FELL.

It is alarming to see the number of professors of religion who are living and acting like the world; they murmur, find fault and get mad just like the world, they cherish hatred and malice in their hearts against individuals, and are as bitter and revengeful as those who make no pretensions to religion. These are they which have a name to live while they are dead, and I fear a great many of them are so dead that they will never awake till the trump of God sounds. Paul in speaking of this class says, "They profess to know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." And the Psalmist says, "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity." These worldly-minded, pleasure-seeking professors of religion actually hope they are in the way to heaven; but when the two-edged sword begins to glitter in the sunbeams of God's holy Spirit, they tremble, as they see themselves in the light of the judgment. They cannot bear the truth, for it knocks their sandy props from under them. God says "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." If they are dealt with "Nathan-

like;" and the plain question is put to them—have you the witness of the Spirit just now, that you are a child of God? they blush and are speechless, or else they fly in a passion. Some of them flatter themselves with the absurd notion, that they will have grace to die by, and they seem to say it is not necessary to live by, and so they go on "deceiving, and being deceived," when the word plainly says, "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." I know two men who are employed in a distillery; one is a class-leader, and Superintendent of a sabbath school in the Wesleyan Methodist Church at C., C. W. These men profess to "love God with all their heart and their neighbor as themselves;" and still they are busily employed in making whiskey to kill their neighbors with, and send them down to a drunkard's grave, and a drunkard's hell. The minister preaches, but he does not hit the devil at all, for if he did there would be a stir in the devil's camp; persecutions would arise, and then there would be a possibility of something being done. It requires something more than blank cartridges to frighten the devil. Oh! how my heart is pained to hear ministers tell about the mercy, the love, the long-suffering of God and say "Oh, how good the Lord is; how kind he is!" and at the same time overlook the justice of God by smiling upon sin, and encouraging the blackest kind of iniquity in the Church. They do not feel for souls, it is, I fear, the purse-strings, and the "loaves and fishes" they are feeling after. Now let us hear what God says (by his prophet Ezekiel) about those who try and pass themselves off as current. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness?" Dear reader does this touch you? If it does, remember the words of Christ. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that

doeth the will of my Father which is in heaven." Again the prophet says "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words but they do them not." In speaking of the shepherds he says, "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and you clothe you with the wool, ye kill them that are fed, but ye feed not the flock."

### SKETCHES AND

FROM THE LIFE AND PEN OF MRS. DORA BURDICK.

THE first part of her religious experience, she sums up in these words. "For seven *long years* I lived a formalist in the church. Like most professors of religion, I was a backslider from the time of my conversion. While I remained in this condition I was looked upon by the membership, as a good, consistent Christian."

Under the labors of Prof. Finney, of Oberlin College, she experienced a second awakening. As the light of truth shone upon her head, she saw that she had stifled her convictions of duty and self-denial by following the example of professors instead of the plain teachings of God's word. She had reasoned thus: "If it is not wrong for the minister's wife and other leading members of the church to wear outward adorning and costly apparel, there can be no harm for me to do so. And if it is not their duty to speak and pray in public, it cannot be mine. I thought if God would excuse any one, he certainly would me."

She now saw things differently, and commenced giving herself anew to the Lord. Her consecration was not simply a general, wholesale affair. It was not merely, "Yea, we sold the land for so much;" but item by item, as one thing after another came up before her, she was enabled to lay them all upon the altar. It was not a matter of experiment, but the idols were *cut off* and cast

away. The vanities of the world were no more to be loved, because they were no more to be found upon her person. To use her own words, she says, "After I had given up all that I saw, I found it so blessed to give that I continued to look for something else, and inquired, Lord what *more* can I give thee?"

It was late at night, alone in her room that she thus gave herself away, with her little all to God. When she saw that she could not be saved by the deeds of the law alone, she cried out, "Lord, what remaineth to be done, thou must do. In an instant light and joy and glory inexpressible filled my soul." She proved the truth of those expressive lines,

"Soon as my all I ventured  
On the atoning blood;  
The Holy Spirit entered,  
And I was filled with God."

She now supposed she could convince others of *their* need, and the blessedness of this *real religion*, but to her astonishment she met with formidable opposition, and fiery persecution. Her soul now longed for more congenial spirits. Learning that an humble, plain, spiritual people worshiped in the city, known as the Third Methodist Church of Syracuse, she was induced to attend their meetings. Here she obtained the blessing of *holiness*, and became associated with them. This was the beginning of her deeper religious experience. Some formalists now prophesied that she would in a few months, become a fit subject for the Insane Asylum. Years of holy living afterwards marked her course, while her testimony and zeal were invariably in favor of this great salvation. She not only advocated this Bible doctrine of holiness, as an attainable privilege for *all true believers*, but as indispensably necessary. It was her last work on earth. Just before her departure, she pressed upon a near friend, the importance of obtaining this great blessing.

A few extracts from her Diary will show that her experience was not of the superficial order, and quite unlike the popular, *naked faith* holiness:

Under the date of Dec. 1859, she

writes, "I never felt so much of the Spirit of God upon me. Such a crucifixion of self, such death to all, such access to the throne, such faith, such power." Soon after, she writes again, "The Lord seemed to have shut me up in himself. And oh, how the least jar, or conversation that was not strictly spiritual would distress me. I felt like closing my eyes and ears to all, that I might enjoy God."

The next point of special interest in her experience, is that of bearing the cross of Christ in public. Prayer in public, as well as in the secret place, had become a duty as well as a cross. She first thought to excuse herself for want of praying talent, but was shut up to the necessity of being willing to pray a simple prayer, and trust to the Lord for help. She says, "As I opened my mouth the Lord filled it. Words were given me which were as spontaneous as my breath. I felt that I was in God, and God in me, and that his Holy Spirit prayed through me." Satan taking advantage of the occasion, told her she could pray as well as others. Accordingly in the next meeting she made the attempt but failed. She was much humbled, but she learned a useful lesson. She found that special help requires special trust in God. From this time she *watched* unto prayer. Her life was remarkable for the Spirit and power she has had in coming to the throne of grace. It seemed at times that three worlds were being moved as she wrestled with God, Jacob-like. She knew that God heard prayer, and her language was,

"In vain thou strugglest to get free,  
I never will unloose my hold;  
*Art thou* the man that died for me?  
The secret of thy love unfold;  
Wrestling, I will not let thee go,  
Till I thy name, thy nature know."

As her health failed during her last sickness, the theme was the same. If there was none present to sing "wrestling Jacob," she would often ask to hear the hymn read. *Saying prayers, reading sermons, and fashionable, worldly singing,* were no food for her soul. She had tasted that the Lord is gracious, and learned that men might eat angel's food.

## HOLINESS.

BY N. N. SHEPARD.

SO LONG as men give such unmistakable evidences of the sinfulness of their hearts, and their unfitness for heaven, there is but little danger of too much being said about the nature and necessity of true religion. The effects of sin are so blinding and stupifying, and our natural bent to sinning so strong, that we need line upon line and precept upon precept, in order to keep us in any degree conscious of our true condition. What men most need is to see themselves just as God sees them. It is a dreadful thing to imagine we "are increased in goods and have need of nothing," when God at the same time sees that we "are poor, and miserable, blind and naked." O, what a day of disappointment awaits such souls! We cannot afford to be mistaken or deceived in reference to the salvation of the soul. A mistake in this matter is fatal. But we may avert these dreadful consequences by now getting rid of all our sins.

This great question of salvation should be first and uppermost until it is decided. We should lay by all worldly business and worldly concerns and settle this matter of heaven or hell at once. "Seek first the kingdom of God and his righteousness." In order that men set about this work they need to see themselves in the gospel glass. "The whole need not a physician but they that are sick." Let us then hold up to view some of the leading characteristics of those who are truly God's children, and may He who said "without me ye can do nothing," graciously assist us by the light of his Holy Spirit, that we may see where we are and what is the foundation of our hopes. The first requisition we notice in order to our entering the kingdom of God, is our being *Born again,—born of the Spirit.* "Except a man be born again he cannot enter the kingdom of heaven. Ye must be born again." This new birth consists first of a *death to sin*, and secondly in being *made alive to God.* The old man of sin who has always inhabited



the temple must be brought out,—nailed to the cross, and with Christ be crucified and slain. This is the first and preparatory work, and is indispensable in order to our being “created anew in righteousness and true holiness.” Christ will never enter into a heart in partnership with the devil, for “what fellowship hath light with darkness?” “Now if we be dead with Christ we shall also live with him.” “Reckon yourselves therefore dead indeed unto sin.” “He that is dead”—in this sense—“is freed from sin.” But what are some of the fruits and signs of this death to sin by which we may determine whether we have experienced it in our heart or not? Paul knew what this was. He says “I am crucified with Christ, our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin.” The destruction of this old sinful nature is manifested in the heart first, by a *disrelish for earthly things and earthly pleasures*. The soul can now find no satisfying portion in all earth’s wide domain. Made to enjoy its God and heaven’s bliss, it breaks asunder its earthly chains and soars away to its native element. But secondly, this death to sin is known to exist by our having a constant victory over sin. “He that is dead is freed from sin.” If the old man is slain he has no power to bring us into bondage. So that whoever finds he is under the power of sinful appetites, passions or propensities may be assured that sin still reigns, bringing forth fruit unto death. But the object to be obtained in putting off the old man with his deeds is the putting on of the new man “which after God is created in righteousness and true holiness.”

If the work should cease with the destruction of the body of sin we should be but little profited, but this is not God’s order or design. He would now make this temple of the heart all beautiful and glorious with his own holy presence. His will is that we should now begin to feel the pulsations of a new life—a higher life of faith and love. He has brought us out of the kingdom

of darkness and now intends to bring us into the kingdom of his dear Son. “As we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection,” that being now made free from sin and become servants of God we have our fruit unto holiness, and the end everlasting life. But, you anxiously inquire, how may I know whether I have this life of God in my soul? You may know it by the fruit. Whoever is born of the Spirit will have the Spirit. “If the tree is made good the fruit will be made good also.” “If any man have not the Spirit of Christ he is none of his.” One of these fruits of the Spirit which is most reliable—from the fact that it is always found on the good tree and never on the bad—is *love*. “Thou shalt love the Lord thy God with all thy heart.” Jesus says this is the great commandment. The other “Thou shalt love thy neighbor as thyself,” is like unto it. “On these two hang all the law and the prophets.” O, how desirable is this love to God. It brings with it obedience. He who loves God will obey him. Love invariably produces obedience. “If ye love me” says Jesus, “keep my commandments.” Obedience is but love in action, it is only the voice and look and carriage which affection, of necessity, assumes. This spirit will make us obedient in loving our enemies, in returning blessing for cursing; it will make us like the Master, self-denying, long-suffering and kind. It beareth all things, hopeth all things, believeth all things—it “*never faileth*.” Another good fruit which is always on this good tree is *joy*, holy, Christian joy, which is unspeakable and full of glory. Are we obedient in this particular? Paul says, “Rejoice evermore, and again I say rejoice.” Then there is peace; “great peace have all they that keep thy law and nothing shall offend them.” This, peace is like a river, constantly flowing on.

Do you possess these evidences of regeneration, these graces of the Spirit? Do not try to evade this question now, but hold your heart to the naked truth. We are doing work here for eternity,

and the best thing we can do is to be honest before God, and be willing to know the very worst of our case. The heavenly bridegroom will soon come, then they that are ready will go in with him and then the door will be shut. But again, have we the *faith* of God's children, which rests implicitly in his word, which

"Laughs at impossibilities,  
And cries, it shall be done."

Have we this confiding, appropriating faith which brings salvation to the soul, and reveals Christ in the heart? This is the faith of God's children.

Do we have a clear consciousness of our Saviour's glorious presence? Christ dwells in every saved heart. "Know ye not that Jesus Christ is in you except ye be reprobates?" Jesus said, "if any man love me he will keep my words and my Father will love him and we will come unto him and make our abode with him." "I in them and thou in me, that they may be made perfect in one." Jesus represents himself coming as our guest into the temple of our hearts, and supping with us! What condescension!

Now all these *graces* and this experience come to us only as the result, and consequent upon our being born of the Spirit. Until that time we are dead to all these things. They are of celestial birth and will not grow on the sinful soil of unrenewed hearts—but with the regenerate they are natural and spontaneous. Having glanced at some of the leading characteristics of God's true children and thus obtained a view of the nature of salvation, let us now see if we can realize its necessity. This is what we most need. Men seem to think if they have a little to say and do about religion, join a church, say Lord, Lord, and do some good deeds and bear some crosses, they will get into heaven at last, whether their hearts are changed or not. This is certainly all a delusion. If there is anything made plain in the Bible, it is this, that our sinful natures must be so changed in this life as to bring forth fruit unto holiness. From this requisition there is no appeal. The necessity of holiness

is absolute. There are many things desirable but not indispensably necessary. But regeneration is necessary in such a sense that salvation and heaven without it are impossible, because salvation consists principally in this transformation of heart. The notion that a man may live in sin and yet be in a state of salvation is as much a contradiction as to say that a man may be ill and at the same time enjoy health. A state of salvation is a state of holiness, and this salvation must be begun on earth. There must be a *restoration* of the divine image to the soul so that it loves God and delights in his service. "Verily I say unto you he that believeth on me hath eternal life."

There is no delusion so inexcusable, because none so contrary to the plain teaching of God's word, as the idea that a state of grace is consistent with a life of sin. "Without holiness no man can see the Lord." Whatever our church connections may be, whatever our gifts or talents, our privileges or professions may be, if we have not a new heart on which is stamped the image of the heavenly, if we are not led by the Spirit, and have not the love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance which the Spirit of Christ always produces in the heart, then we are not true disciples, or in a state of salvation. The Bible knows nothing of covetous, proud, selfish, impure, sinning Christians. "He that commiteth sin is of the Devil." Christians are "partakers of the divine nature," theirs is a holy calling, they are washed, sanctified and justified in the name of the Lord Jesus. They mind spiritual things. They have crucified the flesh with the affections and lusts. They are poor in spirit, meek and merciful. They hunger and thirst after righteousness. They are not like the world, "their conversation is in heaven, from whence also they look for the Saviour, the Lord Jesus Christ, who shall change their vile body that it may be fashioned like unto his glorious body."

But again, *As God is holy it is necessary that his people be holy.* There can

be no communion without concord or congeniality, if one loves what another hates, approves what another condemns, then there can be no fellowship between them, "for what fellowship hath light with darkness." So long then as we are not what God approves—so long as we do not love what he loves, there can be no fellowship between him and us. Hence Christ says, "Marvel not that I said unto you ye must be born again." The carnal mind is enmity to God; so long as this prevails it is impossible that we should enjoy his presence. As God is the only satisfying portion of the soul, as his favor and fellowship are essential to our happiness, as heaven consists in loving and obeying him, it is plain that unless we are sanctified we cannot be happy even in heaven, we cannot enjoy the society, the employment, or the pleasures of the saints above, if we take no delight in them here. The necessity of holiness, then, arises from the nature of God and is therefore absolute and unchangeable.

We know also that salvation from sin is the end of redemption. "Christ gave himself for the church that he might sanctify and cleanse it and make it holy and without blemish. He died the just for the unjust, that he might bring us to God." The object of redemption is not attained in the case of those who are not made holy. The whole design and purpose of the mission and death of the Saviour would be frustrated, if his people were not "made partakers of his divine nature and born of the Spirit," for the glory of God is promoted through and by them only so far as they are made holy. Every child of God feels that the charm and glory of redemption is deliverance from sin and conformity to the image of God. This is the crown of righteousness, "the prize of his high calling in Christ Jesus," the exaltation and blessedness for which he longs, suffers, and prays. Tell him he may be saved and enter heaven without being made holy, and you confound all his ideas of salvation, and crush all his hopes. We see then, that the nature of salvation, the character of God, the declarations of his word, and the de-

sign of redemption, all concur to prove that holiness is absolutely and indispensably necessary, so that whatever else we may have, or whatever we may be, if we are not holy, and have not a new and clean heart of love, then we are not the children of God, nor heirs of glory.

*Owasco, N. Y.*

#### EXTRAORDINARY ANSWER.

IN A small volume of sermons, entitled "Good News from a Far Country," preached at Newburyport, Mass., about one hundred ago, by Rev. Jonathan Parsons, then pastor of the Presbyterian Church there, in a note appended to page 55th, an account is given of a remarkable case which occurred in Ipswich, in Massachusetts. A young woman living there had been confined to her bed for the space of two years and two months; she had not been able to speak a loud word for a year and eight months, had been speechless about four weeks, and blind three weeks. At her desire, several ministers met at her room on December 15th, 1755, and joined with a number of private Christians in prayer for her. During one of the prayers, and while her case was spread before the Lord, she sprang up in the bed, opened her eyes, and spoke with a loud voice, expressing her great surprise at the power and grace of Jesus Christ, calling upon all to help her praise God for the marvelous work he had wrought upon her soul and her body that day. Her sight and her speech recovered gradually, till, in about an hour, they were both clear and distinct. The same day, she was dressed, and walked several times across the room without help, and with a very little help, walked out.

The foregoing account was written several months after, by Rev. Mr. Parsons, who was present at that meeting, and he concludes by saying: "She has continued now, for several months, to gain strength, attends the public worship of God, and gives good evidence of being a real Christian.—*N. Y. Observer.*



## HOW THE ENEMY TEMPTED ME.

BY MRS. J. S. VAN DENBURGH.

I WAS on my way to a boarding-house from the depot at Fairfield, when the enemy came to me and said, now you are in a strange place and want to do good, it will be necessary for you to be careful in order to gain influence; do not begin to talk of holiness of heart before you get acquainted; you have met already with opposition enough on account of your profession, and then strangers will not understand you, they will think you are setting yourself up to be great among them. Possess it and live it, and let people talk of what you are, not what you profess." I did not regard this, I knew my Master's voice was not there.

Provisionally the first person that was thrown into my society was a mother in Israel, that had enjoyed the blessing of perfect love for many years, whose husband became my class-leader. I sought the first opportunity to tell her what the Lord had done for me in other days, and thought all that I had talked with fully understood the profession I made through Jesus. But when the time came that I was called to witness for Christ in the class-room, I did not feel it my duty while speaking to talk of my experience, but the present state of my mind as being wholly given up to God, still desiring to have more divine love and power. My leader instantly said "God wills even your sanctification." It went like a dagger to my heart, and something seemed to say, you have denied Christ and grieved the Holy Spirit. I tried to get the attention of my leader that I might speak again but he did not see me and dismissed the class. I went home wretched, and told my friend at once my trouble. She tried to comfort me:—said she understood me as professing "perfect love" and thought her husband did, and wondered at the reply he made to me in the morning class. But he was not in to tell me so and I was not satisfied.

I had been invited to visit a class

which met that afternoon; but did not intend to go and knew of no person that I could get to go with me, and had only met one or two persons that belonged to the class. But when my friend saw my perplexity and urged me to go, I went, expressly to profess full salvation, and confess the mistake I had made in the morning and tell the trouble it had brought me into. The eyes of all present rested upon the stranger the moment I arose. I was embarrassed, but had freedom in telling how I received pardon at the hands of a merciful Redeemer when a child, and on up to the time of my seeking and obtaining "perfect love;" then I seemed instantly deprived of all utterance, and realized a choking sensation that I had never felt before. I stood still but was not able to speak for a little time. Then I commenced back a little without being hardly aware of it. And soon as I came to the same point, again the choking sensation returned. I again made the effort and found I could talk if I did not approach this subject, and could not if I did. I then fully determined in my heart if I could live as long in this state of mind as it became necessary, I would stand there all night before I would again retrace my steps or speak of any other period in my experience. At that moment I got the victory; and great liberty was given me in speaking, and the power of God accompanied the word and reached the hearts of those present, and my own soul was filled unutterably full of the love of Christ, while a divine influence pervaded the whole assembly.

As soon as the meeting closed, the leader and his wife and two others came and said they had once enjoyed this blessing and lost it. They, with several others expressed a desire to obtain it in all its power. I found out soon after, that the Church had understood me as professing a perfect Saviour the first time I had spoken there in public. Jesus showed me plainly that I was not condemned, that the enemy had been permitted to do this for my good and Christ's glory. Some think we ought not to speak of our temptations, but I

sometimes feel drawn to publish the way the enemy has tried to close my mouth, and keep me from giving God the glory for what he has done for me. And then again, if I did not speak of the temptation I could not tell of the victory. In this case I was tempted to hide the light that had been given me, under a bushel; next the adversary of my soul lied to me by telling me I had not been definite enough, and had grieved the Spirit and lost the blessing; and thirdly he choked me down to keep me from telling what I had enjoyed.

### HERE IS MY HEART.

Here is my heart—my God, I give it thee;  
I heard thee call and say,  
"Not to the world, my child, but unto me"  
I heard and will obey.  
Here is love's offering to my King,  
Which in glad sacrifice I bring—  
Here is my heart!

Here is my heart—surely the gift though  
poor,  
My God will not despise;  
Vainly and long I sought to make it pure,  
To meet thy searching eyes;  
Corrupted once in Adam's fall,  
The stains of sin pollute it all—  
My guilty heart;

Here is my heart—my heart so sad before,  
Now by thy grace made meet;  
Yet bruised and wearied, it can only pour  
Its anguish at thy feet;  
It groans beneath the weight of sin,  
It sighs salvation's joy to win—  
My mourning heart.

Here is my heart—in Christ its longings  
end,  
Near to the cross it draws;  
It says, "Thou art my portion, O, my Friend,  
Thy blood my ransom was."  
And in the Saviour it has found  
What blessedness and peace abound—  
My trusting heart.

Here is my heart—it trembles to draw near  
The glory of thy throne;  
Give it the shining robe thy servants wear,  
Of righteousness thine own;

Its pride and folly chase away,  
But thou art wise, and just, and true—  
My waiting heart!

Here is my heart—O Friend of friends, be  
near

To make the tempter fly;  
And when my latest foe, I wait with fear,  
Give me the victory.  
Gladly on thy love reposing,  
Let me say, when life is closing,  
"Here is my heart!"

### DRUNKENNESS IN THE ARMY.

A "Three Years Army Chaplain"  
writes as follows to the *Springfield  
Republican*:

I have no doubt, from what I have seen in the past three years, that whisky has hurried off more of our soldiers into an untimely grave during the last four years than the bullets of the rebels. Very many of the disasters that have come to our arms may be directly traced to the use of this soul-destroying compound. I have seen a Brigadier-General in the midst of a severe battle, so drunk he could hardly sit on his horse, and he still holds an important command in the army. I know others, higher in rank, of whom it was common to hear stories from staff officers of their queer commands while drunk, and that in times of great peril. Adjutant-Generals have been continued month after month in positions, who had their semi-monthly drunken sprees. If only these men perished, body and soul, it ought to arouse us to effort, but when hundreds of lives are jeopardized or lost by such conduct it is time to be aroused. I once assisted one hundred and sixty-five men on to a hospital boat, wounded in all sorts of ways, and next saw forty-two bodies, mostly of Massachusetts soldiers, lie in a pile, all caused by the drunkenness of one Colonel, who commanded a brigade. I presume my experience is not exceptional. With commissary whisky, medical whisky, sutlers' whisky, and Sanitary Commissary liquors, our young men are tumbled into the grave at a much greater rate than by bullets.

## Editorial.

### PRESIDENT LINCOLN.

The assassination of President LINCOLN has thrilled the heart of this people with sorrow and indignation. A mighty outburst of sincere, spontaneous grief has filled the land. Public and private buildings covered with solemn drapery, the slow tolling of bells from morning till night, the immense funeral processions, saddened looks and silent tears are but faint indications of the anguish felt by thirty millions of people at the loss of their honored head by the assassin's hand.

ABRAHAM LINCOLN was no common man. His parents were poor. He struggled with poverty in its sternest forms. In early life he had but little advantage of schools, and those which he did attend were of the poorest kind. But he managed to study. He preserved good habits, resolutely refusing to drink, swear or smoke. By the blessing of God upon his own efforts, without the help of social position or powerful friends, he rose from the humblest circumstances to be the Chief Magistrate of this mighty Republic. In this position he acquitted himself so as to win the admiration of every lover of his race.

He entered upon his duties in a time of great perplexity. For thirty years slavery had been plotting the destruction of the nation. It had officered the army and navy with its votaries. It had removed a large proportion of the munitions of war within its reach, and placed large treasures within its grasp. Plots for his assassination prior to his first inauguration were laid, but by a Kind Providence these were thwarted. The civil war was commenced by the rebels. Traitors lurked in the public offices and held commands in the army and navy. His armies were at first defeated. He weeded out the disloyal and incompetent officers. He surrounded himself with the very best talent and the truest men in the nation. God led him on, and crowned his exertions with success. He gave freedom to the slave, and God gave victory to his armies, and honor to his name. The hour of triumph came. The rebel capital was

taken—its chief army conquered and captured, its greatest general a prisoner, the chief-conspirator was a fugitive, and the strength of the rebellion was hopelessly crushed. In this hour of triumph and rejoicing, he whose wisdom and firmness, under God, had achieved this great success—the commander-in-chief of the army and navy, the President of the Republic, he who sat highest in the affections of the people, was suddenly smitten down by the hand of the assassin. His chief minister was stabbed as he lay helpless in his bed and left for dead. The nation reeled under the shock, and grief and horror swayed every mind.

This last atrocious act has again aroused the nation to the enormities of slavery. We were fast forgetting its true character. In our rejoicings over victory we were rapidly losing sight of the hellish nature of that vile institution that inaugurated the war and rendered victory necessary. It had deprived four millions of human beings of the dearest rights of humanity, making it a crime for them to read the word of God, it had assaulted with murderous weapons, an unarmed senator in the national capitol, because he dared give utterance to the noble sentiments of liberty; it had slain the best blood of the nation, and, with a refinement of cruelty unparalleled in civilized or savage lands, it had purposely starved sixty thousand of our brothers and sons who were helpless prisoners in its hands, it had endeavored with the incendiaries' torch to lay waste our cities far away from the seat of war and quietly reposing in fancied security; but, all this, and more, in the unanimous hour of victory, we were ready to forget. The subdued, but unrepentant traitors and rebels were about to be received back to the Union to be restored to place and power. There was great danger that all our sacrifices of blood and treasure would have been in vain. Just then slavery personified showed its diabolical spirit by employing assassins to do its dreadful work. The deed has been done, the President has been foully murdered. But the nation has been aroused and united as never before. Indemnity for the past is impossible, but it will insist upon security for the future. It will demand that traitors be dis-



*franchised, and that loyal men, be they black or white shall be intrusted with all the rights of citizens.* There must be a perfect social revolution at the south. The colored man must have a voice in the making of the laws and in the choice of the men who shall administer them, or all our sufferings and sacrifices have been in vain. Let us heed the voice of God and dare to do right.

#### BISHOP HAMLINE.

This eminent servant of God has gone to his reward. He died on the 23d of March, at his residence at Mt. Pleasant, Iowa.

He was educated for a lawyer, but was powerfully convicted, I think at a camp meeting held in Chautauqua Co., N. Y. His conversion was very clear and marked. We have been informed by some devoted Christians who were familiar with him at that time, that he was often blessed with manifestations of the Spirit to that degree that his bodily strength was taken away. He began at once to exhort and labor for the salvation of souls, and was soon licensed to preach. In 1830 he traveled a circuit under the Presiding elder. He soon rose to distinction as a devoted and successful minister of the Gospel. In 1844 he was elected bishop of the M. E. Church. He carried into that office a depth of personal piety that made itself felt wherever he went. He was a zealous and powerful advocate of the doctrine of holiness, and by his sermons, exhortations, and personal appeals stirred up the preachers to seek this state of grace, and to hold it up definitely and clearly before the people. His conferences were seasons of spiritual refreshing, and the preachers generally went from them to their charges with new strength and determination to push forward the work of God. In 1852 he felt compelled, on account of poor health, to resign the office of bishop, and was never after able to preach but little.

He was possessed of considerable wealth and gave liberally for the good of others. Like other godly men he suffered persecution, papers of his own denomination giving report to false and slanderous accusations against him. But his record is on high and his works follow him. The following account of God's dealings was written by his own pen :

"I am now impelled to note down for my family and intimate friends and for my own edification a few of God's dealings with my poor soul. I was born May 10, 1797, in Hartford county, Connecticut; was born of the Spirit on the 5th day of October, 1828. Was licensed to preach in November, 1829, and since then, until health failed, have sincerely labored to call sinners to repentance. I have with comfort to myself spent thirty-two years in the ministry of God's holy word; believed the Lord called me to the work; and though I have not labored as faithfully and successfully as I ought, I am thankful now, when closing up life and its labors, that I did not refuse to enter on the work and strive to preach Christ.

"For eight years I have been superannuated, and God has 'tried me *as silver is tried*;' but he has often sweetened those trials by his presence in a marvelous manner. And now, day by day, my fellowship is with the Father and with his Son Jesus Christ. Though almost helpless, and dependent upon my devoted, affectionate wife for personal attentions, which her exemplary patience that never wearies in bestowing on me, (thanks be to thy name, O my God, for such a gift!) yet I am far more contented and cheerful than in the best days of my youth.

"O thou adorable Redeemer, who hast bought me by thy blood and new created me by thy Spirit, grant that this record of thy love and mercy to one so unworthy may be a blessing to my children and children's children when I am gone the way of all flesh, for Christ's sake. Amen."

The Rev. Dr. Elliott says, "The bishop's severe spell commenced Jan. 25th. On the 10th of February the following incidents occurred:

"The next morning he desired the family to be called in, and said, 'I want to pray with them once more.' On this occasion he uttered remarkable expressions of adoration of the Saviour on the throne, in special reference to his humiliation, crucifixion, resurrection, ascension, exaltation. He prayed for his family, the Church, for his own conference, (the Ohio) the missions, the country, the world. All the forenoon he expressed much thankfulness for every-

thing. He then had occasion to drink, and his painful thirst reminded him of the exclamation on the cross when the Saviour said 'I thirst.' He then burst into tears, and broke out again in praise to the ever blessed God. He then spoke of his present state as a fresh baptism into Christ, into his glorious name, and exclaimed, '*O, wondrous, wondrous, wondrous love!*'

"On one occasion, when suffering much, he said, 'But Jesus has done all things well. O that my children and grand-children might understand this in all its depth of meaning!' When Mrs. Hamline raised the window-shade at sunset, he exclaimed, 'O beautiful sky! beautiful heaven! My dear, we have a father there, we have an elder brother there. When I get there how I will praise Him;' and then exclaimed, '*Glory! glory! glory!* O how I want to go up, up, up there to His bosom of love!'

"To the person who waited on him he said, 'I suffer, but his will be done—His holy will be done.' During the night he said: 'I have a night of agony, but it is all right. If Jesus shows his face 'tis morning with my soul.' He often repeated the following stanza:

O love, thou bottomless abyss!

My sins are swallowed up in thee;

Covered is my unrighteousness,

Nor spot of guilt remains in me:

While Jesus' blood through earth and skies,  
Mercy, free, boundless mercy, cries.

And said over and over,

By faith I plunge me in this sea, etc.

He spoke of the folly of any one's desiring to live a month or a year in order to seek God by prayer, and said, 'I realize this;

In my hand no price I bring;

Simply to the cross I cling.

Yes, the cross.

This all my hope and all my plea:  
For me the Saviour died.'

"Unexpectedly to himself and his friends, he recovered so far as to be able to sit up a part of every day and walk about the house. His language and the breathing of his soul from day to day was in accordance with the above. Time would fail to rehearse them here. He enjoyed to the last during his affliction the complete exercise of his ra-

tional powers. He continued to have paroxysms of extreme suffering until the 23d of March, when in one of these he suddenly expired of heart disease a little past three o'clock P. M. His agony for about an hour was great. His last words were, 'O this is wonderful suffering, but it is nothing to what my Saviour endured for me on the cross.'

A friend residing near the residence of the late Bishop Hamline sends us the following additional particulars:

"Bishop Hamline died in the hour he had set apart for prayer. He and his holy wife have held meetings in their dwelling, to promote holiness, for several years. For sometime they have not either of them been able to attend any other public means of grace. Sabbath afternoon a class meets there. It is often crowded with visitors, many of whom have received the "pearl of great price" in coming. Thursday afternoon there is a meeting for the sisters, led by Sister Hamline, which has proved a great blessing to the Church. They have a room built on the side of the house—and fitted up with seats—which has been dedicated to the Lord for that purpose. For a year or two Bishop H. has not been able to visit the meeting only occasionally, but he has always kept the hour and often said to his family when the meeting was over, that he knew they had a good meeting for he felt the power in his room. Thursday, March 23d, he ate dinner with his family at one o'clock, soon after began to complain of a pain in his chest. A short time after the sisters assembled for meeting he had a spasm of the heart, and when the third prayer was being offered the power of God rested upon us, and while heaven and earth seemed to meet, the death-angel stole away the spirit of the great and good Bishop Hamline.

We buried him Sabbath morning on the ground near his dwelling. O, the privilege of being where "the good man meets his fate!" To gaze upon his face while living was thought by many a great privilege but to look on him when pain had ceased, and his aching head and heart were at rest—to see the peaceful smile that had settled on the countenance of this saint of God, none could but feel that he was gone to dwell

"Forever with the Lord;"

I never knew one whose words had such power over the minds of others as did the late Bishop Hamline's—and I never saw on the face of the dead that heavenly expression which made so serious an impression on those that beheld it."

### VITAL GODLINESS.

The cause of vital piety is in jeopardy. Its formidable enemy heretofore has been infidelity, more or less disguised. With that the issue could not be doubtful. It proposed to relieve us of our treasure without giving us any equivalent. But now the great enemy of godliness is that which claims to be the exclusive representative of Christianity. Its pretensions are of the most arrogant character. It claims to be THE CHURCH; and all not belonging to its communion are schismatics and heretics. The danger lies here. Most of the churches are unconsciously adopting customs and acting from principles which, if logically carried out, must land them at Rome. They are abandoning the distinctive features upon which they were founded. They are substituting natural religion for the supernatural—the observance of forms and ceremonies for the power of the Holy Ghost. Christianity instead of being to the Greeks foolishness, and to the Jews a stumbling-block, but to them which believe the power of God unto salvation, is in a fair way to become one of the fine arts. In the New Testament we read that God gave *apostles, prophets, evangelists, pastors and teachers for the perfecting of the saints, for the work of the ministry—for the edifying of the body of Christ*; but in the modern systems for building up the church, large dependence for success is placed upon the architect, the painter, the church decorator, the tailor and the music-teacher. Prayer-meetings are neglected, but religious shows attract a large congregation. The exhibition of Christmas trees, and evergreens, and Easter flowers, and the charms of music, draw the people. The "Northwestern Church," a paper published at Chicago in the interests of the Episcopal denomination, thus speaks of the tendencies of the other Protestant sects:

"When one looks, it is evident that the

great mass of the sects into which Protestant Christianity is divided, especially in our own country, have really at present no logical or reasonable excuse for their separate existence. They might just as well be together but for the habit of sectism. The Baptist body, and only the Close Communion branch of that, is logically consistent. The others loudly declare that they have no distinctive doctrines, that all other 'churches' preach the gospel as faithfully as they do themselves, that the essential verities of christianity are held in one as fully as in another of 'the Evangelical Churches' at least.

As the days pass it is manifest more and more how utterly the bodies about us are losing all real ground for their sect existence. The Methodists, as we showed, have lost it absolutely. Original Methodism is dead. When Methodists meet in pewed churches, name those churches after Saints, have organs in them, and paid choirs, and fashionable congregations; when their young women wear costly jewelry and their preachers fashionable hats; when all that marked 'the Methodist' of fifty years ago is scouted with ridicule, it is hard to justify the existence of the Society which was formed to counteract these abominations, *as its sole purpose*.

But there are other bodies rapidly drifting into the condition of Methodism.

Mr. Henry Ward Beecher wants to appropriate our Liturgy. A Presbyterian clergyman has lately seized and converted the Prayer Book for the use of Presbyterianism. Puritans are beginning to keep Christmas. They are putting stained windows, with saints and angels in them, in their 'Gothic Churches.' They are building tall steeples, and dethroning the regular pumpkin in favor of the cross. They have long had organs and chants. They are putting up greens at Christmas, and gathering flowers at Easter. They have formally thrown away every principle by which their forefathers thought to justify the sin of schism.

The motive, of course, is clear. In process of time men have become tired of the baldness and deadness and coarse crudities of mere Puritan formalism. They have found how ineffectual these things are as educational powers. They have begun to



demand something better. In scores they have fled to us to get what taste, religion, and education require. They come to us because we have the worship and the ways their fathers scouted.

The last development of this kind comes from the Rev. Dr. Patton, a Congregational preacher we believe, of this city, who writes to the *Independent*, advocating the adoption of Christmas, Epiphany, Lent, and all the rest, by his denomination. He goes in for bold operations, and proposes to confiscate the entire Church Year!

Now all this is encouraging. By all means let these men take Prayer Book, Vestments, Church Year and all. It is a good sign. These things are in demand. It is not because *they* love them that they want them. It is only to keep the pews full; that's all. They are *forced* to it. The people are getting sick of their crudities and novelties. The pressure is too great to be resisted.

But how much more easy to come where all these beautiful and desirable things grow naturally? Why eat hot-house, *forced* fruit, when you can get it naturally ripened under the free sun, and from its own soil? We will share all these things freely, gentlemen. They are yours as well as ours, if you wish. Only, we warn you, they can only be enjoyed where they belong. Don't *steal* them. Come and take them freely, please. You will be all the happier in conscience, and the more consistent in reason.

The *drift* Churchward is truly wonderful. A Congregational preacher in the *Independent* advocating the Church year! Surely the world moves! More and more, Sectism is kicking the ladder from beneath it. More and more, it is declaring it exists on no principle, and for no purpose. More and more, men are seeing that it is pure love of division that makes the division. When this is clearly understood, the end is near at hand.

Meanwhile, the more Liturgies adopted, the more Christmas greens put up, the more Easter crosses erected, the more are the leaders of the sects cultivating the people for the time when they will leave the barren pastures of self-will for the rich

fields of Catholic Christianity. We wish our excellent neighbor all success in introducing a Puritan Christmas, Epiphany and Lent, and Congregational Saint's Days."

But this substitution of religious displays for *righteousness, peace and joy in the Holy Ghost* does not, as the author of the above seems to imagine, naturally lead men "church-ward," and leave them quietly there. To such pilgrims, England is only a resting place for a longer journey. He who gives up spiritual religion for one of traditions and forms cannot consistently stop this side of the Roman Catholic church. Of all the sects which seek the friendship of the world she is the mother. So we understand the Scriptures. (see James iv. 4, and Rev. xvii. 5.) If confidence is to be placed in forms imposing in their character and venerable from their antiquity, of all the churches in this country, the church of Rome must claim the pre-eminence. In church architecture she is acknowledged to take the lead. None of the church edifices of this age can bear any comparison to those which she erected in the midnight gloom of the dark ages. Her forms are, many of them, not only as old but much older than Christianity itself. They date back to the period when paganism held imperial sway at Rome. Mosheim, the church historian, says, "The rites and institutions, by which the Greeks, Romans and other nations, had formerly testified their religious veneration for fictitious deities were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God. These fervent heralds of the Gospel, whose zeal outran their candor and integrity, imagined that the nations would receive Christianity with more facility, when they saw the rites and ceremonies to which they were accustomed, adopted in the church, and the same worship paid to Christ and his martyrs which had been formerly offered to their idol deities. Hence it happened, that in these times, the religion of the Greeks and Romans differed very little in its external appearance from that of the Christians. They had both a most pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax-tapers, crostiers, lustrations, images, gold

and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and in the Christian churches. No sooner had Constantine abolished the superstitions of his ancestors, than magnificent churches were everywhere erected for the Christians, which were richly adorned with pictures and images, and bore a striking resemblance to the pagan temples, both in their outward and inward form."

Here we find the true origin of many of the forms that are again coming into fashion. They were idolatrous in their origin, and they are idolatrous in their tendency. But when unsanctified taste, instead of the Bible, is made the criterion, these earth-born forms take the precedence of the simplicity of the Gospel. Paul told us it would be so. He said *the natural man receiveth not the things of God*. Then these forms and shows, that are adopted professedly to please natural men, cannot be the things of God. So the Bible affirms. So says common sense. Can any one suppose that God is worshipped by the singing of holy songs by half a dozen graceless men and women, while the congregation sit listening in silence? Is it to be presumed that Deity is pleased with wreaths and vestments and religious services that he has not ordained? The true worshippers worship God in spirit and in truth. The offering which they bring is a broken heart and a contrite Spirit. Our only safety is to see that we are ourselves "led by the Spirit," and then we must do all that we can to spread spiritual religion in the world. Forms are but husks upon which the soul starves. Give men of the bread of life and they are satisfied. A deep and genuine religious experience, a life hid with Christ in God brings peace and rest and security to the soul. For the want of this, many Protestants, persons of culture and refinement are seeking homes in the Roman Catholic Church. The Protestant churches must insist upon a deeper tone of spirituality or Demonism and Romanism will cover the land. We do not wish to cast any reflection upon any denomination of Christians. If we ever seem to do so, it is not designedly. Our only aim is to do all we can to secure a return to Gos-

pel simplicity and purity wherever there has been a departure from them. *O, Lord, revive thy work. Restore unto us the joy of thy salvation, and uphold us by thy free spirit.*

#### DYING TESTIMONY.

MRS. MARTHA WOOD.—My own dear mother gently fell asleep in Jesus on the first day of April, 1865, in the 75th year of her age. Two days before she died, when in usual health, she was seized with a paralytic stroke which rendered her helpless and nearly insensible until her spirit took its flight. She was one of the best of mothers. On her heart was written the law of kindness, and she possessed that love that suffereth long, and that thinketh no evil. She was converted in early life, and always loved the services of the church of God. Her house was for many years the home of the early Methodist ministers, and a preaching place for these old itinerants she so much venerated and loved. She taught her children in early life the necessity of prayer and the importance of giving their hearts to God, and lived to see seven of them grown up and all of them converted, and two of her sons, Levi and Elijah, for many years standing on the walls of Zion, proclaiming the everlasting Gospel. May God bless our aged father, who is left to mourn the loss of her who traveled with him life's toilsome journey for over fifty-three years, but who now rests from her labors in that land where infirmities never come, and the inhabitants never grow old.

MINERVA COOLEY.

MRS. SARAH A. PHELPS.—She was early taught by her parents the necessity of a preparation for an endless hereafter. At the age of 14 she received the ordinance of baptism and united with the people of God, evincing to all her acceptance in the Beloved. When nearly the age of 18 she became the wife of Mr. Othniel Phelps, of Tioga Co., N. Y. She made very early and rapid advances in her Christian character. She always manifested a spirit so gentle and equable and subdued, that it was evident that her chief treasure was in heaven.

When a little over thirty she exhibited symptoms of consumption. All medical aid

proved unavailing. Having an anxiety for the welfare of her family she took them by the hand, one after another, and commending them to Jesus she requested them to meet her on the other shore, praying that her two brothers and dear husband in the ministry might preach the whole truth. Then praising the Lord for what He had done for her, she tried to sing, "Jesus my Saviour, I know thou art mine." She often spoke of hearing such beautiful music. She then requested them all to sing "There are angels hovering round," which was done. A heavenly atmosphere seemed to rest upon all. She had a glorious vision of heaven. With calm confidence she fell sweetly asleep in Jesus. R. M. P.

### THE LOVE FEAST.

CHARLES L. STOW.—My soul is as a garden watered by the river of life which makes glad the city of our God. The graces which God has implanted in my heart are receiving fresh vigor and are bringing forth an increased amount of fruit. I am learning to look at the temptations and conflicts of this life as a part of Christian experience—as crucibles in which we are to obtain the purity which is required in God's Holy word, in order that we may please him while on earth and gain an admittance to the realms of bliss. I feel like saying to every tempted follower of the Lamb, take courage; you are just as dear to him now as when you experienced that overflow of joy. He is just as attentive to your cry, only believe, and not question the workings of his Spirit. Believe this to be the experience needed at the time and improve it by strengthening every weak place, for many will now be brought to light. Improve it by letting the trial of your faith work patience, and patience experience, and experience hope; then when you come forth you will be as gold tried in the fire, the approbation of your heavenly Father which you have been tempted to believe that you had lost, you will find has been increasing all through the conflict; the power over the enemy which you have been tempted to believe was gone, you will find has only been exercised to the utmost, and that it has been increased be-

yond all your expectations, and the image of Jesus you will find more deeply stamped upon your heart and exhibited more fully in all your ways. May the Lord help us to say "thy will be done," as heartily in the furnace as we do on the mountain-top; and may we remember that every foot of territory which we gain we shall have to contend for, and all that we now possess the enemy will try his utmost to retake, either by direct assault or by siege. I can farther say of my own experience that I have not only the promise of the life which is to come, but the promise of the life which now is, and I accept the Holy Ghost as my interpreter to interpret the word of God, instead of listening to the voice of this proud, compromising age. If we only live faithful to God in this world, our entrance into the world of eternal bliss will be triumphant, and when we take the crown that is prepared for us, and grasp the golden harp and tune it to the praise of God and the Lamb who has redeemed us and washed us in his own blood, it will exceed in glory anything which the finite mind can comprehend.

"Redemption through his blood I have,  
And spotless love and peace."

ANSON T. FOOTE.—Thank God I can testify to the power of Christ's blood to save from sin. I feel the blessed Spirit bearing witness that Jesus is mine and I am his. I love this Spirit and welcome it to my heart. Let me say for encouragement, that the work of God is prospering here in the army. The Holy Spirit is working in silent awe on the hearts of the soldiers. Sinners are being convicted daily, and are coming to Christ. Some have already professed faith in his name. Revival meetings are in progress all through this part of the army attended with good success, to the saving of souls. Pray for us that God will speed on the good begun work in our camps until many "brave boys" are saved by grace. As a help in this great work, I am trying to circulate the "Earnest Christian" which is taken by a few in the Regiment, and read with deep interest. It is a welcome visitor.

*Co. G, 45th Ills. Inf.*



ANTOINETTE BACON.—I have great reason to praise the Lord that I ever was privileged to live in Western New York, and sit under faithful preaching, and was there urged to seek holiness of heart, without which we cannot see the Lord. Three years ago last June, at the Bergen campground, I received the witness that the blood of Jesus cleansed from all sin. How I felt its power to save even to the uttermost! Praise the Lord! he has led me by his blessed Spirit, and kept me by his sustaining grace, and I still feel his precious blood applied to my soul. Glory be to Jesus that I am now the Lord's and he is mine! Praise his name for a salvation that fills us with joy unspeakably full of glory. How sweet to trust in the Lord and feel that all things work for our good. It is my greatest pleasure to do his will and serve the cause of such a Friend. I am striving by the grace of God to stand for Jesus, not to confer with flesh and blood, to have no fellowship with the unfruitful works of darkness, to overcome the world, the flesh, and the enemy and to trust in the precious promises. I have peace in believing and joy in the Holy Ghost. All glory to our blessed Redeemer.

*Allymer, C. W.*

MRS. SALLY DAVIS.—I am now nearly sixty-two years old. I started to serve the Lord in my twenty-second year. I have been trying to keep as near the mark of the prize of the high calling in Christ Jesus as I could. I have seen trials and troubles, but the Lord has been good to me. Praise his holy name! My husband and seven children lie in the family graveyard. I trust to meet them all in heaven. I have seven children yet living—four of them profess Christianity—three of my sons are living in sin. Pray for them that I may see them happy in the Lord.

*Covington, Ind.*

FRANCIS A. GROSS.—The salutation of my own hand is: the grace of my Lord Jesus Christ possess you wholly, through time and eternity. Jesus saves me. Oh glory! My strength is all laid up above. My Lord doeth all things well. Praise his name for ever and ever! Amen.

*Geneva, Ill.*

WILLIAM FELL.—I have repented of my sins, and have received Christ as the "Lord my righteousness," and trust in him alone for salvation. I love him supremely; and it is my greatest delight to do his will, and to regulate my life by his holy word. I receive temporal blessings as his unmerited gifts, and make it my daily business to acknowledge him in them. I know that I am not my own, "but am bought with a price;" and it is the whole object of my life to glorify him in my body and spirit which are his." I hate sin, and manifest my abhorrence to it by reproving it. I know that the precious blood of Jesus has cleansed my heart from all unrighteousness; and I feel just now that my "life is hid with Christ in God;" that "when Christ who is my life, shall appear I shall be with him in glory."

*Erie Co. Clerk's Office, Buffalo, N. Y.*

JACOB HUNTSINGER.—Glory to God for a full and present salvation! I have it, I am fully saved, I enjoy entire sanctification. I am wholly and forever the Lord's!—all praise to Jesus; his blood cleanses from all sin! He is my hope of glory. In my secret devotions to him I am often constrained to shout aloud for joy, and give God the glory. My cup is full and running over. My heart and my determination is fixed to obey the Lord, and by his assisting grace to fight on until I shall stand entire among those who are sanctified and redeemed.

*Hagerstown, Ind.*

MR. FORTIS MILLS.—I have a hope big with immortality, reaching unto that within the veil, whither the Forerunner hath for me entered. I would not exchange this for all this world's treasure.

*Rose, N. Y.*

M. V. CLUTE.—I love the Lord, I love his word, I love his will, and love to do it. Jesus saves me, his blood cleanseth me from all sin and I am living on the Bread of Heaven.

*Clintonville, Ill.*

LAVINA E. SCOFIELD.—I join in saying glory to Jesus! His love burns on the altar of my heart, and I am saved through his blood. He shall have all the praise of my salvation evermore.

*Allegany, N. Y.*